THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

No. 46 Vol. XXXII. Tuesday, November 15, 1870. Price One Penny.

FORTIETH SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, U.T., OCT. 6, 7, 8, 9, 1870.

(CONCLUDED FROM PAGE 709.)

Sunday, 9th, 10 a.m.

The Parowan choir sang,
"How beautiful upon the mountains."

Prayer by Elder Albert Carrington.

The choir sang,
"The morning breaks, the shadows flee."

ELDER JOHN TAYLOR

Showed that, in the Latter-day Saints taking the course they do, they are but carrying out the designs of the Almighty, and that no power will ever hinder them from performing the work they have commenced if they are faithful.

The Gospel addresses itself more particularly to those who love truth and right. There is no wickedness so despicable as that which is perpetrated under the garb of religion. It has been mostly men who were enwrapped in the cloak of pretended Christianity who in the past have driven and persecuted the Latter-day Saints. God, in inaugurating the work in which we are engaged, has commenced to correct all the evils that are in the world. Notwithstanding the numberless religions and vain philosophical organizations that exist, the demon of war and other great wrongs still stalk abroad. No power can correct them but that of the Almighty, through revealing heavenly principles to those who are willing to receive them. There has been considerable said about the one-man power. It is a mistake to use this expression in connection with the Latter-day work, unless God be called that one man. He believed in the power of God, but the Almighty raises up men to act for Him on the earth, as He raised up a Moses to lead Israel anciently. President Brigham Young is the mouth-piece of God to us. We are all instructed by him; we receive intelligence from the same source as he does, and we therefore know that he speaks by the inspiration of God. This cements us together. We sustain him as our head, and this is the one-man power. Our unity extends to temporal concerns because it is right. God has a right to govern us in those matters, for He created them all. He created all our surroundings as well as those beautiful bodies which our spirits inhabit.

Mr. Martin Harris, one of the three witnesses to the Book of Mormon,

arose and bore testimony to its divine authenticity.

President George A. Smith spoke a short time. He said it is remarkable to have the testimony of Martin Harris. The Book of Mormon, however, carries evidence with it. The promise has been fulfilled that those who do the will of God should know of the doctrine that it is true; thus the Book of Mormon has thousands of witnesses. He bore a powerful testimony to the truth of the Latter-day work.

Elder George Q. Cannon read the testimony of the witnesses of the Book of Mormon as published on the first page of that book.

President Brigham Young gave a brief account of the manner in which the witnesses of the Book of Mormon left the Church. He related circumstances showing that none of those witnesses had ever denied their testimony. He bore testimony that Joseph Smith was as great a Prophet, as true and faithful, and as good a man, Jesus excepted, as ever lived.

The choir sang,

"Go, ye messengers of glory."

Prayer by Elder Charles C. Rich.

Conference adjourned till 2 p.m.

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2 p.m.

The Parowan choir sang,

"He's gone to the silent land."

Prayer by Elder Geo. Q. Cannon.

The choir sang,

"Arise my soul, arise,
Shake off thy guilty fears."

ELDER ALBERT CARRINGTON

Addressed the Conference. He showed that there is but one way by which the human family can attain to the things of God, that is by obeying the simple principles of the Gospel of Jesus. He desired the welfare of all mankind whatever might be their views or traditions. We gathered to these valleys to devote ourselves to the worship of God, and there can be no better or nobler pursuit. Many would like to see us give up this pursuit and introduce the institutions of so-called civilization amongst us; but we will never do it. Although he, in common with the rest of the Saints, had been driven and persecuted for worshipping God according to the dictates of his own conscience, yet he had no bitter feelings against his persecutors, as he believed they did it in their ignorance. He continued to speak for some time on the political position of the people of this Territory, showing that Congress could not be constitutionally sustained in the position it assumed toward them. The programme of their enemies is to oppress them, so as to goad them on to the commission of some overt act that would be a pretext for waging an exterminating crusade against them. Those, however, who plot and scheme for the overthrow of this people will accomplish their own discomfiture.

PRESIDENT GEORGE A. SMITH

Addressed the Conference. He stated that when the State of Deseret applied for admission into the Union as a State Congress was bound, according to the Constitution, to give us a republican form of government in which all the officers would be elected by the people, but they did not do it. He spoke in relation to the ordinance of baptism for the dead, showing that all the benefits of that ordinance could not be fully enjoyed until a Temple should be built in which it could be administered; and that, if we go to work with a determination to finish the Temple here, our enemies will begin to howl; yet, if the Saints continue faithful, they will accomplish the work. We should devote some of our attention to erecting that building. Let the Saints learn all they can about their fathers, that the ordinances pertaining to the dead may be attended to.

President Smith then spoke on the nature of the institution of marriage. He said, let every man marry for eternity, and every woman seek after a good, faithful husband, for the man is not without the woman nor the woman without the man in the Lord. The speaker gave some excellent instructions on the subjects upon which he treated.

PRESIDENT BRIGHAM YOUNG

Spoke for some time on the subject of salvation for the dead who had passed from earth without the privilege of obeying the Gospel. He showed the comprehensiveness of the plan of salvation. At the conclusion of his dis-

course he blessed, in the name of Jesus, the congregation, all the Saints, and all the inhabitants of the earth who are for the promotion of truth and righteousness.

Elder Cannon called over the names of the following brethren as having been called to assist Elders C. C. Rich and Lorenzo Snow in settling the northern part of the Territory—

Ezra T. Clark, Bro. Vitsall, 13th Ward, John L. Brushes, David Hess, Farmington, Niels Wahlstrom, 17th Ward, Ludwig Subrke, 14th Ward, Charles E. Robinson, Pleasant Grove, John A. Robinson, Pleasant Grove, Charles A. Berry, Springville, Horace Drake, 12th Ward, John Luther Dolton, Weber City, Ebenezer Farns, Charles Hubbard, James Petersen, Mill Creek, Jeppe George Farlkman, Joseph Evans, Lehi, Joseph Thomas Kingsberry, Carl Marcussen, North Ogden, Wilholm Hiskey, J. E. Lane, Daniel Law, Benjamin Clark, Peere Fordham, William Jenkins, Walter Hoge, Providence, Lewis Gerund, George B. Morris, 19th Ward, George Clissold, 11th Ward, William Andrus, Morgan County, Benjamin Wright, South Cottonwood, Frederick Y. Bishop, South Cottonwood, Charles K. Wright, West Jordan, Henry Lewis, 20th Ward, Joseph E. Mullet. 19th Ward, Milo Andrus, jun., Dry Creek, Laren Andrus, Dry Creek, Samuel M. Price, David B. Bybee, Alma Peterson, Charles Peterson, Weber City, Morgan County, Thomas Ashment, Benjamin Peart, Miron Higley, jun., Henry Dixon, Neils Rasmussen, Ezra F. Martin, 3rd Ward, Andrew J. Johnson, 15th Ward, Robert Collins, Fritz L. Johnson, 19th Ward, Benjamin M. Harman, 15th Ward, Henry Hayward, 16th Ward, Robert S. Wood, 14th Ward, Stephen Theobald, West Jordan, James Johnson, 16th Ward, Franklin Merrill, Albert M. Merrill, Daniel Bryan.

Also the following to go on missions to England—

John I. Hart, Ogden, Charles Lambert, 7th Ward.

Conference adjourned till the 6th day of October next.

The choir sang,

"The earth is the Lord's."

Benediction by President George A. Smith.

The Conference throughout has been characterized by the rich outpourings of the Spirit of God. The instructions have been of a nature to make all true-hearted Saints rejoice, and none who attended could fail to see that the power of Israel is on the increase.

JOHN NICHOLSON,
Clerk of Conference.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 711.]

Middleton, Manchester,
July 12, 1870.

J. Jaques, Esq.

Dear Sir—I have just finished the perusal of your long and interesting letter to my dear wife, who is from home at present, but will return, as I expect, on Thursday evening. She will no doubt thank you for your favour in due time.

I must acknowledge that you have presented polygamy in a new light to my mind. Whilst I at once appreciate the sincerity of your views, and am far from despising the arguments you advance to support them, I am unable to see that the polygamical is the highest order of marriage. You seem to take it for granted that a bad man must continue bad for ever. I hold, on the contrary, that the lowest prodigal will find his way back to the Father's house, that the Good Shepherd goes after every lost sheep *till* he finds it, there being no warranty in the Scriptures in their original tongues for the ordinary notion of an endless hell. Then if all are sooner or later saved, and heaven could not be heaven to man or woman without a married partner, how could polygamy exist in heaven, seeing that the sexes are created in about equal numbers?

I may tell you that I have been

much interested in the Mormons, from what I read of them many years ago in a small work by either Robert or William Chambers, and also from what Hepworth Dixon says of them in his "New America." But I have always regarded polygamy as a sad stain upon them. Indeed from my training I could not have been expected to do otherwise.

I am sure you will not allow yourself to be hurt by this remark, which, as a matter of honesty, I think I ought to make; though I again candidly tell you you have exhibited the subject quite in a new aspect to me.

Will you kindly permit me to make two inquiries?* I have understood that in polygamical countries many more female children than male are born. Is this the case in Utah?

With best wishes I am,
Dear Sir,
Yours sincerely,
W. HUME-ROTHERY.

A LETTER

TO THE RIGHT HON. W. E. GLADSTONE, M.P., FIRST LORD OF THE TREASURY, &c., &c.

Sir—When in the autumn of last year I had solicited from you a personal interview, on a matter affecting my personal concerns, you received me with the kindliness and courtesy of the Christian gentleman I had always rejoiced in believing you to be. God knows how thankful I am that that private interview never led to the realization of the wishes which gave birth to it, for at this moment I must have felt any benefit conferred upon me or mine by the existing Administration as a brand upon the brow of a free Englishwoman. But in looking back to that day, I cannot view you as that mere official abstraction, a Prime Minister, only; I remember a man, and as it seemed to me a kindly Christian man, in whose ear I would fain speak burning words to rescue him, if it be still possible, from the just execration of the country at the head of whose Government he stands.

Sir, it is some months since I addressed a letter to yourself, and your Colleagues in the Cabinet and the Legislature, appealing to you, in earnest and too confident hope, for the speedy repeal of the infamous Contagious Diseases' Acts, which I was only too willing to believe might have been little comprehended by even the Legislators who passed them.

Months have gone by. You all comprehend them now. The country has rung with the cries of outraged women and expectant mothers violated again and again by the ruthless hands and steel weapons of official ravishers, and when you are appealed to in Parliament to sweep these horrible laws from the statute-book, you offer us—what?

A Royal Commission of Inquiry! To inquire—what?

Whether official instrumental rape, committed (in defiance of Habeas Corpus Acts, and all constitutional safeguards, and of every precedent afforded by British jurisprudence—one dare hardly so much as name Divine Law in such a connection) upon hundreds, nay thousands, of hapless women, has the wholesome and beneficial effect of protecting male profligates from the natural consequences of their profligacy?

Sir, I have only just been reminded that Her Majesty's Government possesses the power of suspending the operation of these laws by an Order in Council. Take that step, and then issue your Commission of Inquiry if you will, wicked as such a waste of public money would be; but refuse Repeal, and refuse such suspension, and I tell you we will light such a fire—nay, it is lighted—but we will fan and feed such a fire through the length and breadth of the land, the fire of burning shame and indignation at these atrocities which you are perpetrating in the midst of it, as will consume and shrivel up your miserable official shifts and forms and precedents, and who can tell what more may be consumed in such a conflagration!

For, think you, because statesmen and legislators have so addled their brains over party squabbles that they

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[* We omit the publication of some questions concerning smallpox and vaccination in Utah, with the answers to them, also request to make public use of the information furnished in the answers, because they are not of material general interest to our readers.]

appear to consider political principle swallowed up in the one overwhelming duty which dictates that a Whig statesman must outbid a Tory one, and *vice versa*, that this is the case with Englishmen and Englishwomen? No! thank God, we can still see by the light which God and nature shed into our souls, that it is wrong, that it is wicked!—yes! I adopt a sister's word—that it is devilish to treat women as our hapless countrywomen—be they innocent or be they guilty, and there are both among the victims—are being treated by Act of Parliament—as no farmer, no cattle dealer, no butcher in the land dare treat his beasts, because the Society for the Prevention of Cruelty to Animals would prosecute them immediately.

I speak in the name of England's true womanhood, with the best of English manhood at our side, and I tell you that if this be the result of hereditary monarchy and territorial aristocracy, and standing armies, and a Legislature such as now meets in our Houses of Parliament, and if this Legislature shall refuse redress of such wrongs as were never endured on British soil before—I tell you we will have other institutions, I tell you we will have a different Parliament, a Parliament of true men, not partizans—aye! and who knows? perhaps of true women too—which *will* redress them, and atone for, if it cannot efface, the indelible disgrace which has befallen our country, the first and only nation whose Imperial Legislature has "established and endowed" Prostitution as a necessity.

Spare us—nay! spare yourself the infamy of continuing to support, or defend, or tolerate one moment longer these inexpressibly atrocious and disgraceful laws!

Lay aside the statesman, since statesmanship and a perception of right and wrong seem, in these days, incompatible; be but a man for the sacred duty which claims you, and proclaim, in your place in Parliament as first Minister of the Crown, that you will not for one hour longer sustain the responsibility for the carrying out of these laws.

May God strengthen you for the performance of this pressing duty, and may God help and pity you if you forswear it.

Yours, as you quit yourself,

MARY C. HUME-ROTHERY.

Written from North Shields (where I await a public meeting on the subject to-night, having addressed one at South Shields last night, and whence I proceed to address meetings at Newcastle and Sunderland to-morrow and next day) this 29th of June, 1870.

Liverpool, July 22, 1870.

Rev. W. Hume-Rothery.

Dear Sir—Your favor of the 12th inst., inclosing a Protest against the Compulsory Vaccination Laws, and a Letter to the Right Hon. W. E. Gladstone by Mrs. Hume-Rothery, were received on the 13th. I regret to have to state that this is the first favorable opportunity I have found to sit down to answer your questions. I trust you will excuse the delay.

First permit me to say that I have read Mrs. Rothery's letter. I heartily commend her and all other ladies who are so courageously outspoken in the defence of the dearest and most sacred right of woman—the right to the sanctity of her own person, which right is now officially denied to many and sought to be denied to all of the women of England. Mr. Gladstone may diplomatically regard the strong indignation expressed in that letter as a woman's passionate outburst. But I am not surprised at such an outburst. I warmly sympathize with it, and should sympathize with even extreme active measures in resisting the violation, official or non-official, and in defence of the sanctity, of the person of woman. When that sanctity is gone, what on earth is desirable to intelligent beings? No true man can understandingly advocate, or tolerate, or entertain for a moment a proposition for, the degradation of woman for any purpose, much less to save licentious men from the just physical penalty of their sins towards woman. Such a proposition is absolutely fiendish in its nature, and ought to consign its originators, aiders, and abettors to the execration of mankind and womankind.

A woman should be the supreme

mistress of her own person, and should only surrender it of her own free will and choice. Therein, according to my experience, lies the very essence of true conjugal happiness of both men and women with each other, and any man who is a man will have sufficient self-denial, and love and respect for woman and for himself, to accept and live according to this doctrine. He is a poor and selfish apology for a husband even who will not readily concede to his wife the election of times and seasons of association. Lust owneth nothing, hath no right to anything, and what it obtaineth is by usurpation. Love naturally and properly seeketh its own, and its own is that which seeketh and voluntarily cometh to it. Love findeth its own gratification and happiness in the gratification and happiness of the beloved object.

If we descend to the brute creation, we find that the animals live largely according to this law of mutual desire. Much more fully ought man to live in the law of mutual affection, endowed as he is with Godlike intelligence, and he would so live if he sought permanent and perfect union, the highest, most exalted, most thoroughly satisfactory union.

I must continue to wish the brave and chivalrous ladies engaged in this noble defence of the rights of women speedy and complete success.

[TO BE CONTINUED.]

DEPOSITIONS CONCERNING THE PROVO RAID.

[CONTINUED FROM PAGE 712.]

ABRAM HOLLADAY

Said, On the evening of Thursday, September 22, while on duty as Captain of Police in Provo, I heard of a dancing party at J. M. Cunningham's house, got up by the soldiers from Camp Rawlins, and I had heard that there were some feelings among the soldiers on account, as they said, of one of their number being hurt. About nine o'clock, being near Cunningham's house with another policeman, Mr. Durfee came along; we had a few words. He referred to the soldiers having a little time of rejoicing, and thought there would be no trouble. He went over to Cunningham's and afterwards came back to us. He said the soldiers had sent him to say that they were not disposed to have any disturbance or trouble. He was about three-parts drunk. While he was talking some of the soldiers came out and called for Durfee; he didn't go. They called him three times, and while he was with us three shots were fired from Cunningham's house and two in the street. Durfee left us and went back again to the house. Some of the soldiers started off down the street and had some loud talk among themselves; they came back and went into the house. They afterwards came out and stood talking in the street, and made considerable threats, from which I understood they were going to Alderman Miller's hall. I went across the lots and expected to meet the City Marshal, and some other policemen, but did not see them. I heard the soldiers say they would burn the hall or tear it down. I heard them smash in the door and windows, and they called for old Miller to come out. They called him very uncouth names. I saw the marshal and one policeman. We went along to talk to and reason with the soldiers, at which they presented their guns and pistols at us and took us under guard. They threatened us a great deal. We saw a part of the crowd take hold of Alderman Miller and start towards J. M. Cunningham's house. They said that the Mormons had run this Territory long enough, that they had not got volunteers in the Territory now, but had Uncle Sam's men, who were going to run this town as they G—d d—n pleased. They swore a great deal. They brought Alderman Miller back, and released him, saying they had nothing against him. They also released us, and told us not to get in their way again. They said this had been Utah Territory, but

now it was Uncle Sam's Territory, and they were going to run it, as they had men to back them. We thought it best to go and see Mayor Smoot, Alderman Sheets, Col. Daniels and others. We did so, and waked up a number of other men. While doing so we heard the soldiers near the meeting house. We went to McDonald's house, and from there to Mayor Smoot's. We afterwards heard the soldiers at McDonald's house, and heard them breaking the windows. We thought it was the windows of the drug store, but afterwards found it was McDonald's and Alderman Sheets' dwelling houses. I went home to get my gun, and on my return I met the soldiers at Lewis' Hall. They were then going west. I went to the Court House and saw the City Marshal, and some other policemen; we went after the soldiers, but they went off to camp, and there was no more disturbances that night. There were about 25 soldiers that went to Alderman Miller's Hall, and they were afterwards recruited by some others. They fired several shots in the streets while they were going about the town.

EZRA OAKLEY,

On being duly sworn, said that on the night of the 22nd of September, while I was coming down from Mr. Bachman's house, I met the soldiers in the street; they took me prisoner and marched me along with them. They went up to the meeting house. At this time we met another party of soldiers, the ones who were at Mc Donald's house. There were about 15 in one party and 10 in the other; some of them were very drunk, others not so drunk. They seemed to think of nothing but the Mountain Meadow massacre, and kept calling out about that occurrence and swore considerable. There was a man on the hill near the meeting house; the soldiers took him and struck him on the head several times with their bayonets. Prior to this I told this man he had better get away if he could. I tried to get away, but was too closely guarded. They took down street, and when we got to the store of Mr. Bachman, I told them I wanted to stop there. They asked me if I was Bachman's man. I told them yes, and they let me go. While at the meeting house one of the soldiers swore, and said he would have a fire, and went to the meeting house and struck some matches against the wall. He seemed determined to burn the meeting house. As we were going back, two of the soldiers shot into Alderman Miller's house. This was about half past two or three o'clock in the morning. There were about 25 soldiers in the crowd.

FREDERICK BEE

Said, On the night of Thursday, Sept. 22, 1870, having been engaged to play an instrument at a supper-party made by the soldiers from Camp Rawlins, at John W. Cunningham's house, while I was at said house and at supper, one of the soldiers came in and said that one of their number, named Haws, had been hurt in the street. Some of the soldiers went out, saying they would go and see about it. Afterwards I heard three shots fired in the street. Previous to this, three or four of the soldiers had been somewhat disorderly, but they were quieted by the others. They had danced and sung songs for some two hours before this report was made of Haws being hurt. I do not know whether they brought any ladies from Camp. Did not see any officers there at the party. There were about twenty or twenty-five soldiers in all. I did not hear any of the soldiers make any threats. The supper was served about eleven o'clock; after supper I went upstairs. The ladies, and about six or eight soldiers, were upstairs; the other soldiers did not come up. We stayed and played and sang songs about an hour longer. I went home about a quarter past twelve o'clock. Mr. Minky, a drummer of Company K., seemed to have charge of the party. He did not come till after tattoo at camp. I saw him once at J. M. Cunningham's house after the shooting commenced in the street. I did not see any of them have any guns or pistols. I have never heard any of the soldiers make any threats. I have heard that it was not all those at the party, but another crowd of soldiers from camp who done the mischief in town. I heard considerable shouting and shooting in the streets, but was not near enough to see the soldiers or hear what they said.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 15, 1870.

THE STAR AND OTHER THINGS.

Our valued correspondent, brother Searle, of Williamsburg, New York, in his letter published by us the other week, regretted that more of the Saints did not take the Star, for, said he, "some will take in newspapers, but cannot afford to pay five cents for this interesting little luminary." We have heard from several sources that the Star has been highly interesting of late, not that it lacked interest at any time—nobody says that, but they do say the interest increases. Now if the Star is really and increasingly interesting, do not blame us on that account, for how can we help it, seeing that there are so many interesting things to fill it with? So many particulars of interest crowd to appear in its columns, like as the spirits in another world are crowding to make their advent in this, that we are sometimes sorely puzzled as to which subjects to give the preference. Ever and anon some instructive article must be kept out altogether, and others rather unseasonably deferred, because we wish to give our readers only the cream of the cream of that which is all really good.

In regard to a more extensive subscription to the Star and a more extensive circulation thereof, why if it was taken by five times as many as it is, and if it had ten times as many readers as it has, it would not become us to complain on that account. If the Elders and Saints and all those who wish well to Zion were to exert themselves specially, and healthily increase the circulation of the Star manifold, we could hardly be expected to censure them for their zeal and energy and diligence and faithfulness in accomplishing a work so thoroughly good and so widely beneficial. If the Star numbered its subscribers by hundreds of thousands, we should still try to make it what it is considered to be at present—unsurpassed by any periodical of its size in the world in the variety and real value of its contents, for it is just about as full as can be with the most interesting matter available concerning the principles which will save and exalt the human race, and the progress and prosperity of the Church and kingdom of God as it exists and grows in our day, in this dispensation of the fulness of times.

Concerning Saints purchasing newspapers, or other periodicals, or books of any sort, yet thinking themselves too poor to buy the Star, it may be so in some cases, yet it is only another illustration of the peculiar peculiarities of human nature, the weak side of human nature. Similar inconsistent peculiarities are manifested more or less every day in all communities and among all classes of society. People will find means to buy that upon which their hearts are set, especially that towards which the weak side of their heart leans. The drinker will find money for his wine, his whisky, his gin, or his beer, when he

can find nothing for his wife and his family at home. Gin palaces and beer-shops flourish when really meritorious establishments languish. The smoker or the chewer will eke out a few coppers for the weed, when he has not a penny for bread for his household. The "gentleman" of lascivious habits will find means to lavish upon the bold faced harlot or his privately kept "mistress," when he is exceedingly stingy towards his true wife and his own lawful children at home. Better people than such sinners manifest a streak of weakness somewhat similar. We all spend upon our individual hobbies, however unprofitable and even wasteful they may be, means which we would grudge to assign to really useful purposes. How ready we all are to spend five shillings upon a not actually necessary something, when we would grudge a solitary sixpence solicited for some object of undeniable benefit to others really needy and deserving! We would go here or there to see this sight or the other, or to secure this or that personal gratification, and would freely spend therefor one, two, three, or five shillings and think no more about it, when we would put a penny on the collection plate at meeting, thinking we had done pretty well for us! People will frequently spend more upon gewgaws, unsubstantial, flashy, meretricious, than upon that which is really worth their money. That which is truly deserving does not always meet with so much encouragement as is freely accorded to what is entirely or at best comparatively undeserving. Even the untutored Indian knows this, and he complains that when he is a "good Indian" and behaves himself better than white men do, he gets nothing, but when he steals and becomes "ugly" in a general way, he is likely to receive some presents.

With respect to many, not all, of these little perverse peculiarities, we have to learn to bear and forbear with each other, inasmuch as most people are tarred more or less with the same brush—we are all human, and full of imperfection. Nevertheless, each as respecting himself should never cease to reform in these and all other necessary particulars, and to improve in his daily conduct, until he shall attain to the stature of a perfect man in Christ Jesus. Now in all this, we have been censuring no individual, but only indulging in a little friendly and we hope edifying talk. J. J.

COLFAX WANING.—Colfax, the pious Schuyler, reputedly the most conscientious of American politicians, and the most respected even by his opponents, appears to be going down the hill. With all his sagacity, he had no better sense than to strike a foul blow at Mormonism, and how could he suppose he would continue to prosper after that? The wisdom of the world is foolishness with God, and how can Schuyler's wisdom be expected to save him? He has been stumping his own State, Indiana, for his party, the Republicans, and he commenced the canvas with his glowing seven long column nonpareil speech, magnifying and extolling the "glorious record" of the Republican party. It was "the speech of the year," and he used his "retiring to private life" dodge all through the canvas. The result is thus told by the Chicago *Tribune*—"The campaign in Indiana, notwithstanding the notable and persevering efforts of Vice President Colfax and Senator Morton, has resulted in a Democratic victory—the first since October, 1862." The *Tribune* thinks that Schuyler made such a telling exhibit of what grand things the party had done, that the electors staid self-complacently at home resting upon their oars and ruminating upon the splendid past achievements of the party,

but that he should have told them what the party is now doing, that they might have been stirred up to help in the present work. Well, a portion of that present work appears to be to ignore the Constitution and abolish civil and religious liberty, beginning with the constitutional rights and privileges enjoyed by the Mormons. Perhaps Schuyler was too "conscientious" to tell them this, or perhaps he had begun to find out, from his own personal experience, that it was not such a glorious work as he had once supposed it would be. Any way, his political labors at home appear to be little more satisfactory than his imprudent labors to overthrow Mormonism—in both instances his distinguished exertions have resulted in the triumph of those whom he opposed, a result not overflowing with encouragement to him. J. J.

THE FASHIONS.—The Parisians have no longer time to lead the fashions, so the German people have begun to make their own fashions. Among the first improvements is the sacrifice of chignons by the German ladies. A very sensible thing to do. But the Salt Lake ladies long ago began to make their own fashions and thus be independent of Paris. The German ladies have done a judicious thing in renouncing the lead of the Parisians, and in adopting the policy of the Salt Lakers. There is much good sense among the Germans after all. But Israel must be the head, you know, and not the tail.

RELEASES.—Elder G. G. Bywater has been released from the presidency of the Glamorgan Conference, with permission to return home, on account of his imperfect health, and his own affairs requiring his attention.

Elder D. McAllister has been released from his labors as Travelling Elder in the Glasgow Conference, with permission to return home, on account of ill health.

APPOINTMENT.—Elder Eliezer Edwards has been appointed to preside over the Glamorgan Conference.

CORRESPONDENCE.

AUSTRALIA.

Sydney, Sept. 6, 1870.

President Horace S. Eldredge.

Dear Brother—It is with much pleasure that I take up my pen to bid you God speed in the great work to which you have been appointed. And I pray God our Father to bestow upon you richly the spirit of your calling, that you may receive the confidence of the Saints generally, that you may be upheld and sustained by the faithful obedience of the Priesthood under your charge, that you may together in love and unity roll on the work of the Lord and hasten the ingathering of His people Israel, that a kingdom may be prepared for Jesus, mighty king in Zion, in the name of Jesus, our Redeemer. Amen.

It is certainly rather late in the day to offer you my congratulations, but it was only through the STARS of the month of June (received yesterday) that I learned of your appointment. News travels slowly this way. But better late than never.

Well, I am doing as well as I can in this far off land. I have travelled some thousands of miles, over sea and land, since I started on my mission (last November), and have been privileged to baptize about forty souls. It is not much—I sometimes feel rather disheartened. I would like to do more if I could, but God's will be

done. I am but a poor tool to work with, and all alone, no one to assist me, the Branches 100, 500, and sometimes 1,400 miles apart. But, as I said before, I do the best I can, and I know I could not do as much as I have done if God had not worked with me. One man cannot do much anyhow.

I learn from the STARS that President Joseph Young is once more in harness, doing battle in the cause of king Jesus. God bless him, and may he live many years to serve his Master, whether in the strife and confusion of mystic Babylon, combating error, or teaching his brethren and sisters in peaceful, happy Zion, how to make a heaven for themselves here on the earth. I read that he has a kind of roving commission. If it should please our Father in heaven to direct his pilgrim feet in this direction, how I should rejoice! What a blessing to the Saints, and what a sensation he would cause throughout the colonies! Why, I have had crowds of people following me and running like mad to get a glimpse of the face of a real live Mormon, direct from our mountain retreat. But if brother Joseph were to come here—well, if he were, I am not quite sure that they would give him a Government house to live in, or the cathedral to preach in, but he could have a building capable of holding 3000 persons (formerly a theatre) to preach in, and I feel certain he would have it filled to overflowing with attentive listeners.

I do believe there are a great many honest hearted souls in these colonies, who wish to do right, but they have been so indoctrinated with the traditions of their fathers, that it is hard for them to believe that their fathers and mothers for so many generations have lived and died in error; and in these colonies of late years, so far as I can learn, they have had no Elders possessing even a moderate preaching gift. Some Elders have manifested gifts that it would be difficult for any one to believe came from God. Now, though I hardly believe brother Joseph's roving commission will induce him to rove out here, to your antipodes, I certainly should be glad to see one or more Valley Elders who can both preach and live their religion in these lands (that is, of course, when the authorities see it wisdom to send them).

Dear brother, I trust I shall be remembered in your prayers, and I beg to assure you that any counsel you may feel to give me from time to time shall be faithfully obeyed.

Believe me ever yours in the Gospel of peace and love,

ROBERT BEAUCHAMP.

AMERICA.

St. George, Oct. 16, 1870.

President Horace S. Eldredge.

Dear Brother—I have just returned from a visit to the city. We are all well, thanks to our heavenly Father.

I am appointed to superintend the building of a fort, which the Church is building at Pipe Spring, the place where Dr. Whitmore was killed. It is to be a big affair, on the plan of Cove Creek Fort. It will be 152 feet long and 66 feet wide, the wall next the bluff 30 feet high, with two story dwellings inside, and the wall on the lower side 20 feet high, with milk rooms, &c., inside. This work will keep me out most of the winter, but it is a very necessary work, and I am willing to do my part in it. This Pipe Spring and Kanab country is right between us and the Navajos, and it is the best country for stock-raising that I ever saw, if it can be made safe against the raids of these marauding Indians. I start out tomorrow with a small company to commence the work.

Brother Levi Stewart is at Kanab, a small stream twenty miles north-east of Pipe Spring. He and his company will build their houses in a hollow square for the present, though they have laid out a very pretty town site, and will build on their lots as soon as they are sufficiently strong.

The health of the people in these settlements of our Dixie is very good, and our crops the past season have been good, especially the grape crop. It can be said of us in truth, that "we sit under our own vine and fig tree, and eat the fruit thereof in peace." We have gathered sixty dozen figs from two three-year old trees in our

garden this summer. A great many very excellent raisins have been put up here this fall, and some vineyards have made as high as two thousand gallons of wine.

We are adding a good deal of new machinery to the cotton factory, which now belongs to a co-operative company, and we hope ere long to have our clothing the workmanship of our own hands. Then we can begin to feel as though we were a free people.

I pray God to bless you abundantly in your labors, as also all the Elders in the European Mission.

Your brother in the Gospel,

Jos. W. Young.

Ogden, Oct. 17, 1870.

President Horace S. Eldredge.

Dear Brother—I hope you and sister Eldredge are well, as I am happy to say is the case with me and my family.

We had a splendid Conference. I was there and I enjoyed it. Times are a little brisker than they were, co-operation is increasing, those who desire to be Saints are progressing, and everything is working harmoniously for the building up of the kingdom of our God. They have recommenced hauling rock for the Temple, and I suppose Satan will howl, for he knows his time is short and his power will be weakened. The small-pox has abated in Ogden.

I expect my brother Lorin will start on his mission to England about the first of next month. This is his present calculation. I am satisfied that his mission will do him good and give him rest from the cares of business.

Please to accept my kind regards and best wishes, and give the same to sister Eldredge and all the brethren at 42. May God bless you with health and strength and with every ability and qualification that you may need to magnify your high and holy calling.

Yours in the Gospel covenant,

Winslow Farr.

SCANDINAVIA.

Copenhagen, Nov. 6, 1870.

President Horace S. Eldredge.

Dear Brother—The Valley Elders in this Mission are, I believe, all well and they feel first-rate in their labors. Everything, so far as I am aware, is moving along about right.

From a report just received from a Conference held in Stockholm, Oct. 29 and 30, I learn that ninety-seven persons had been baptized in that Conference during the six months previous.

My health is very good. I have been travelling considerably of late among the Conferences, and I find it has been beneficial to me physically as well as spiritually.

It is encouraging in these "troublous times," when our enemies are doing all in their power to bring trouble upon the Saints at home, to see how our enemies are caught in their own traps, and how all their evil designs result in good for the cause we represent.

Wishing to be kindly remembered to sister Eldredge and all in the Office, I remain your brother in the Gospel,

W. W. Cluff.

ENGLAND.

London, Oct. 29, 1870.

President Horace S. Eldredge.

Dear Brother—The Saints who have expressed themselves were highly delighted with our Conference of Oct. 9. The calm and peaceable spirit which prevailed is often commented upon with pleasure. All the visiting Elders left for their various fields, feeling highly pleased with their visit to the world's metropolis.

Elder E. F. Bird is travelling and administering among the Saints in Bucks., Hampa., Berks., and Wiltshire.

My health for me is pretty fair, but I have to be prudent and not overtask my strength with long journeys. Yet I endeavor to be unceasing in my labors, never attending two meetings in succession in the same place.

As there are very often visitors from Utah and from the provincial districts, who would attend our meetings in London if they knew where they were held, I would say we would be glad to see them at our meetings at any time. Our Office is 20, Bishop's Grove, Ball's Pond Road, Islington. Our meeting places, with times of services, are—

42, Penton Street, Pentonville, Islington; Sundays, 2.30 and 6.30 p.m.; Thursdays, 7.30 p.m.

Colet's Grammar Academy, Dean Street, Commercial Road, Whitechapel; Sundays, 2.30 and 6.30 p.m.; Wednesdays, 7.30 p. m.

Kennington Hall, Lower Kennington Lane, by the Licensed Victuallers' School, Lambeth; Sundays, 2.30 and 6.30 p.m.

1, Cornbury Street, Old Kent Road; Tuesdays, 7.30 p.m.

50, High Street, Camden Town; Tuesdays, 7.30 p.m.

14, King's Cross Road, Clerkenwell; Wednesdays, 8 p. m.

3, Boundary Cottages, St. Ann's Road, Notting Hill; Thursdays, 7.30 p.m.

Red Lion Hall, Red Lion Street, Wandsworth; Sundays, 2.30 and 6.30 p.m.; Wednesdays, 7.30 p.m.

5, Reginald Terrace, Reginald Road, Deptford; Sundays, 2.30 and 6.30 p.m.; Tuesdays, 7.30 p.m.

Latter-day Saints' Chapel, 26, Prospect Row, Woolwich; Sundays, 2.30 and 6.30 p.m.

Assembly Hall, near Brewery, Maryland Road, Stratford New Town, Sundays, 2.30 and 6.30 p.m.

We have some strangers attend our meetings, paying good attention. They are very respectful, but they manifest very little disposition to take upon them the yoke of Christ. A great number of the Saints are out of employment.

Praying for the restoration of your health, and the welfare of the brethren in the Office, I remain your brother and fellow-laborer in the vineyard,

R. F. Neslen.

West Jarrow, Durham,
Nov. 4, 1870.

President Horace S. Eldredge.

Dear Brother—My health is good and I take great delight in my labors. The Saints in this region are decidedly improving in the work of the Lord. Many of them feel the heavy hand of poverty, but thus far I believe that none have lacked for bread. Some are thrown out of employment, hence their future prospects look rather gloomy, yet all feel as the poetess has expressed, "A real Saint of God is never poor." There is quite an amount of sickness among the Saints at present, mostly preying upon the youth.

Our late Conference greatly revived the Saints and awakened in strangers a spirit of inquiry. A few come forth to swell our ranks, but a cold indifference overspreads the minds of the people generally, yet I do not feel in the least discouraged.

I feel very keenly the loss of my worthy fellow-servant, Elder Ralph Thompson, with whom I labored with great delight. He was greatly beloved by the Saints.

With kind regards to yourself and all at the Office, I remain as ever, your humble servant in the Lord,

Geo. Lake.

UTAH NEWS.

The following are from the *Deseret News* to Oct. 21—

The *News* says bee culture is most successful in Utah, and urges more general attention to it.

Governor Goodwin, of Arizona, had visited the City. He is spoken of as a fair-minded, honorable gentleman.

Ex-Secretary Mann had formed a law partnership with M. Kirkpatrick, Esq., of Nevada, at Salt Lake City.

Presidents Brigham Young and Geo. A. Smith and several of the Twelve went to Provo Oct. 21, to stay a few days.

A stack and shed belonging to brother Richard Jones, of Bountiful, were burned Oct. 15. Origin of the fire unknown.

Some villain twice placed a log across the U. C. rails between Centreville and Farmington Oct. 16, but fortunately no damage was done to the train.

Brother Boaz, not the ancient gentleman whom Ruth so pionsly went for, had invented an apparatus for killing grasshoppers by steam, and he said it worked admirably on his lot. A ten year old child could work it. Mr. Grasshopper must beware.

Large quantities of excellent cider were being made at Salt Lake, and an increased quantity and an improved quality of wine was being made in "Dixie." The *Utah Pomologist* says the quantities of wine made by different growers range from 25 to 2500 gallons.

Brother Charles D. Evans wrote from Springville, that the stacks of brothers S. C. Dolton and Wm. Smith, of that place, also the granary of brother Smith, were destroyed by fire, supposed to have been kindled by children, Oct. 8. Fifty tons of hay, besides grain, was destroyed, and implements were damaged. Total loss $1,500. Fires in several places in the mountains east of Springville.

"Items" has a letter extolling the Z. C. M. I. To this we have no manner of objection. But the way in which "Items" mixes up the pronouns *it*, *she*, and *her*, and applies them to that valuable institution, is something startling. We have never seen an authoritative statement of the special gender of the Z. C. M. I. But it cannot be denied that if *she* is neuter, then *it* may be feminine, and what's the difference? But although *it* may earnestly wish itself transformed into *she*, for various good and sufficient reasons, who ever heard of *she* wanting to become *it*? O no. The feminine may wish to become masculine, we have heard of such ambition, but it is to be hoped that ambition will never be realized. Both the masculine and feminine genders are circumstances too rich and glorious for anybody to wish them to become neuter. That would never do, thank you, good Mr. or Mrs. "Items." So please don't mix the *it* with the others in that reckless fashion any more, or *it* may become a very serious matter, and need special watching. However, "Items" says, and we are glad to hear it, that the Z. C. M. I. is a friend of the people (of "education" too, it is hoped), and that the institution encourages home manufacture, in such things as leather, boots, shoes, gentlemen's and ladies' hats, clothing, trunks, valises, furs, cloths, woollen and cotton yarn, soap, corsets (ah!), nets, shirts, hoops (not chignons, unless the ladies *will* wear them), artificial flowers, gloves, etc., besides buying and selling all sorts of agricultural produce.

Presidents B. Young and Geo. A. Smith, the Twelve Apostles, Joseph A. Young, Esq., President and Superintendent of the Utah Central R. R., W. Jennings, Esq., Vice President, Feramorz Little and C. Layton, Directors, Bishops A. M. Musser, John Sharp and Lorenzo D. Young, and a number of other gentlemen, making a total of forty-five, went on an excursion trip to Evanston, on Bear River, 90 miles east of Ogden. The chief object of the trip was to meet the following named gentlemen, on their way from the East. They had already arrived in a special train of two Pullman cars with engine and tender—Oliver Ames, Esq., President U. P. R. R., Sidney Dillon, Esq., Vice-President, Oliver Chapman, Esq., Director, L. Fillmore, Esq., Superintendent Laramie and Utah Division, and T. J. Carter, Esq., President Colorado Central Railroad. The two parties exchanged cordial greetings and inspected the ground for the U. P. Company's works, Bishop John Sharp having obtained the contract to build there a roundhouse and some machine shops, then started for Ogden, the U. P. special train taking the lead. At Wasatch, the regular train from the East having arrived, and the news having circulated that President Young was there, great curiosity was exhibited by the passengers to catch a glimpse of the President, who, with several of the company, accepted an invitation to travel to Ogden with the gentlemen of the U.P.R.R. in their train. At Ogden the Pullman cars were attached to the U. C. train, and the two parties proceeded together to Salt Lake City.

The following are from the *Salt Lake Herald* to Oct. 21—

Works for crushing ores were to be erected immediately at the mouth of Cottonwood Cañon, Salt Lake Valley, and East Cañon, Rush Valley.

At a meeting of the shareholders of the Twentieth Ward Co-operative Store, Oct. 17, a dividend of ten per cent. was declared on six months' business, and the shares were advanced eight per cent.

Col. Morrow, of Fort Steele, had arrived at Camp Douglas, to take command of that post in the absence of Gen. De Trobriand, who was going to France on a six months' leave of absence.

Yen-a-quon, an Indian, shot and killed Amoosh, the last of old Wanship's family, near American Fork. Amoosh had stolen Yen's wife a year or two previously, and so old Yen went for him.

San Francisco is making another push for the Utah trade. The right sort of a push is to manifest that the Salt Lake merchants can do better at San Francisco than at Chicago, New York, or St. Louis.

The following are from the *Ogden Junction* to Oct. 22—

Market price of wheat in Cache Valley a dollar a bushel.

Ogden had abundance of fruit, but not half so many peaches as last year.

Col. John Sharp and a number of workmen went to Evanston, Oct. 18, to make a commencement on the buildings for the U. P. Co., for erecting which the Col. had the contract.

Elder Jeremiah Hatch had returned from his mission to the States. He had travelled in Virginia and Vermont and visited his relatives in New York State. He was well received and kindly entertained everywhere.

Brother James A. Little wrote from Eagleville, Oct. 10, that the crops thereabout were light because of millions of grasshoppers, the third year of their visitation. Large quantities of produce found its way to the mines, much of it selling at low figures. A frontier "rough," A. J. Whitbeck, *alias* George Buckman, was killed in a drinking saloon in Dry Valley, and Nevada neighbors had been making desperate efforts to turn the event to account in getting up a difficulty with the Mormons, but had signally failed.

"H." wrote from Malad City, Sept. 24, that grain stacks between that place and Ogden were few, small, and in some places far between, and the kernel was not plump nor full. There was little barley and oats and scarcely half a crop of wheat. In the northern part of Weber County corn and cane crops were heavy, also in Box Elder County. Heavy crops of fruit at Willard and Brigham—a bushel and a half of peaches for a bushel of potatoes. Portage had little grain, through grasshoppers and lack of water—hoped to have their canal completed by next summer, then there would be plenty. Plenty of milk, butter, and cheese in Malad Valley. At Malad City, grain crops a total failure, because of locusts, cankerworms, disunion, no fences and unruly cattle. Samaria was thriving, prosperous, peaceable and united, but the wolves (quadrupedal) howled around. The Legislature of Idaho had granted a city charter for Malad, but interested parties had smuggled the document, so the county was still ruled and taxed by a "Board of Commissioners." From Brigham to Malad the grasshoppers had reappeared in countless millions, the ground was full of their eggs, to the intense disgust of the farmers. Fancy their feelings and their phizzes.

The New York *Times* says J. Wilson Shaffer, Governor of Utah, died Oct. 31, of consumption; also that Oct. 28 "Lieut. Gen. Wells asked Gov. Shaffer to permit the annual muster of the Mormon militia," but that "the Governor, in a fierce, bitter answer, refused to grant the desired permission." The *Times* further says that Vernon H. Vaughan, of Alabama (Secretary of the Territory), was appointed Governor of Utah, Nov. 1.